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they are a race apart and are much respected, frequently attaining positions of high rank. A man will trust his slave before his brother. Tribesmen will eat with a slave when the slave has attained a position of eminence, such as governor of a village or commander of a post, but never with a Doshan or with a Heiq. A Chief's responsibility for his slaves is a very real one, and should he sell a slave or part with one he will be considered to have committed a shame. The slaves that I have met in the territory upheld the reputation slaves have always had for loyalty and courage.

We next come to two curious races, the Akhdam and the Hajur. I am satisfied that these are quite separate races, although there are a few instances of intermarriage in the major settlements. Akhdam is the plural of Khadim, which means "servant." This race is of African origin, but I can make no guess at the date at which they came to Arabia. Whenever it was, they appear to have left no relations or traces behind them in Africa. Their main settlement is at Zabid in the Western Yemen. They are of the Shafa'i sect, but practise witchcraft, make phalli and hold snakes and snake-charmers in great respect. In appearance they are small and their skin is a dull dark brown, not a glossy East African black. The only race in the country which will do filthy work, the Akhdam are in great demand and are employed as sweepers. They have their own headman in their small communities, successful wizards appointing themselves to the post without election.

The second foreign race is the Hajur. They appear to be South-west Abyssinians and are very like the Galla. Like the Akhdam, they have long ago lost any linguistic connection with Africa and speak Arabic. They are hardy and well-built and live in grass-hut settlements on the coastal belt between Lahej and Abyan. Some, on occasion, bear arms, but they are on the whole un-warlike and seek casual labour at harvest time. The 'Abdali tribes of Lajeh have intermarried with them to a considerable extent, and for this reason the 'Abdalis are darker than most coast Arabs and many villages in their territory are occupied by settled Hajur. In a few generations the Hajur and the 'Abdali will be indistinguishable, and I think this mingling of the two races must be very recent, and probably began during or just before the Turkish occupation of Lahej in 1916.

East of Aden, for some hundred miles, the coastal fishing communities are of Hajur or mixed Hajur stock. They elect their headmen as the Arabs do and are of the Shafa'i sect, but, like the Akhdam, they incline towards witchcraft and phallic worship. The observant traveller on the Lahej road will see plenty of evidence for this close to their settlements.

It is possible that these two African races came to Arabia during the second and third centuries A.D. as camp-followers to Abyssinian armies. But this is pure conjecture.

Finally, we come to the Jews. Jewish settlements exist all over the Protectorate. The principal settlement is in San'a, and all Jews of South Arabia claim inter-relationship and have many family connections in Palestine. They claim to be descended from the Jews of Kheybar. It is more probable, however, that the original Yemeni Jews are of South Arab race. Before the rise of Islam the people of South-west Arabia were

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000 has been rubbed flat and polished by the pads of horny skin under the feet of Bedouins and camels. Every caravan in its turn follows the same, scarcely necessary windings.

The *neqābas* and *murabbaʿas*, where we take our afternoon rest and where we are joined by the climbers from Kôr Sēbān, are called Bēn el-Djibāl, "between the mountains".

In the afternoon we continued our way over the watershed between deeply cut fissures to right and left, making great bends round table-mountains. From Neqābat el-Ghāṭ we saw the mountains of the southern coast for the last time. We made a short cut (*muqriba*), by clambering down along a deep wādī-bed, which, to our great surprise, appeared to be thickly overgrown with shrubs and small trees and where there was the smell of jasmine, which was growing wild. Our quarters for the night, el-Qumra, lay behind Qāret el-Mûle, the only mountain with a peak. Mautor and his comrades did not seem to find the place safe and sent men out to reconnoitre the surroundings, and, during the night, a sharper watch was kept.

• 147 Directly the sun went down we shivered in our thin clothes and hurried to put on something warm as soon as possible. Our Bedouins have nothing warm, not even blankets to cover them when asleep. They sit in the wind with the upper part of their bodies bare and it does not seem to hurt them. It is 533 true, they make a fire round which they sit until far into the night, telling their tales or singing their *dānā-ā-ā* improvisations. Their rough voices affect us disagreeably, their melodies, whose cadences are strange to our ear, are sombre and plaintive. They sing one somewhat cheerful song, to make men and animals go at a double-quick pace, and it is remarkable how long they can keep this up and what an encouraging effect the song has on the animals. Not only the camels, but also the donkeys, begin to trot and do not allow themselves to be caught up by the Bedouins, who follow singing and skipping.

000 The night was cold in el-Qumra; it was long next morning before energy returned to our stiffened limbs. A long march lay ahead, and one would suffer for starting late in the morn-

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ing by having to toil along in the tormenting heat. There was no need for hard climbing and descending, the way lay smoothly over gently sloping plateaus, allowing a view on low, flat table-mountains and not very deep wādīs. In the surrounding mountains we saw many horizontal lines, ancient plateaus or geological strata. Vegetation became scantier and scantier as we went further. We only passed by two small villages with an insignificant bit of cultivated ground, entirely dependent upon rain-water. At the first village, Dahma, we rested for the afternoon in a *murabba'a*. Here a few people from the village came to ask us for medicines. Kneeling beside the medicine-chest in the burning sun, I tried to doctor the patients: eyes closed up tight by inflammation were cleansed with cotton-wool and boracic water, after which I used protargol, drop by drop; aspirin was given, in a cup of hot tea with lemon, for headaches and fever; festering wounds were cleaned and then bound up with Peruvian balsam; castor oil, worm-cakes and quinine were also dispensed more than once. The population as a whole gave an impression of health. Although they wash their bodies but seldom and smear them with *samn* and indigo, it is surprising how little one sees of itch and other skin troubles. The only malaria which occurs on the *djōl* is brought in from the lower-lying districts.

The Bedouins are mostly small and slightly built, but they have great powers of endurance and do not give the impression of being underfed. The boys who belonged to our caravan ran the whole day long, helped energetically morning and evening, and ate only two meals a day (some dates, rice and a piece of dried shark's meat, sometimes unleavened bread baked in hot ashes).

Dahma appears to consist of twenty or so small houses, the lower parts of which are built of rough stones, and the upper parts of dried mud. A large, square tower, entirely built of stone, serves as a defence for the village and as the residence of its mayor. On the border of the village is a mud-built, communal threshing-floor; there are also ovens for baking meat,